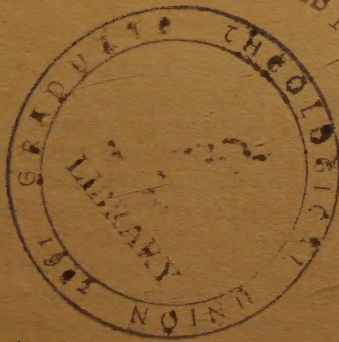




THROSSEL HOLE PRIORY GUEST INFORMATION



FEB 10 1984

ZEN MEDITATION

Zen Buddhism emphasises the importance of practising meditation (*Zazen*). The form of meditation used in Sōtō Zen is called *serene reflection*, and consists in sitting still with an alert and bright attitude of mind allowing thoughts and feelings to arise and pass naturally. When practised regularly, *Zazen* leads us to an ever-deepening awareness of the meaning of our lives and the way to true spiritual freedom. As Zen Master Dōgen describes it, when we sit in this way 'we enjoy great wisdom quite naturally for we instantly enter into the world which lies beyond both delusion and enlightenment, wherein there is no difference between the wise and the foolish.'

* * *

Do not discuss the wise and the ignorant, there is only one thing — to train hard for this is true enlightenment; training and enlightenment are naturally undefiled; to live by Zen is the same as to live an ordinary daily life. The Buddha Seal has been preserved by both the Buddhas in the present world and by those in the world of the Indian and Chinese Ancestors, they are thus always spreading true Zen — all activity is permeated with pure *Zazen* — the means of training are thousandfold but pure *Zazen* must be done.

From *Zazen Rules* by Dōgen Zenji,
Sōtō Zen Patriarch.

THROSSEL HOLE PRIORY



Throssel Hole Priory is a seminary and retreat centre following the Sōtō Zen Buddhist tradition. The Priory is a daughter monastery of Shasta Abbey, the headquarters of the Order of Buddhist Contemplatives of the Sōtō Zen Church and Zen Mission Society, Mount Shasta, U.S.A. It was founded in 1972 by the Abbess and Spiritual Director of Shasta Abbey, Rev. Master Jiyu-Kennett, O.B.C.

The monastery is under the spiritual direction of the Abbot, Rev. Master Daishin Morgan, and four senior monks. Rev. Master Daishin was ordained at Throssel Hole Priory, and subsequently trained under Rev. Master Jiyu-Kennett at Shasta Abbey, where he received her certification as a Zen Master (*Rōshi*) and Teacher of Buddhism. He is qualified to ordain monks, teach lay students, and do spiritual counselling (*Sanzen*).

The Priory is located in Northumberland in a beautiful valley about twenty miles south of Hexham. The monastery grounds include eighteen acres of pasture and woodland. Most daily activities take place in and around the renovated farm buildings which were built early last century and which have been extensively modernised. A large meditation hall is now

currently under construction, and when completed will provide meditation and ceremony facilities upstairs as well as dining and bathroom facilities downstairs.

The life at Throssel Hole Priory is centred around the effort to bring the openness, awareness, and compassion of meditation into every aspect of daily life. To this end, periods of formal meditation are interspersed with all the daily activities necessary for living in the modern world. Monks and lay students do all the monastery work including maintenance, cooking, gardening, construction, office work, cleaning and other activities. Such work is done as active meditation, and is an integral part of Zen training. But always we return to the simple, quiet sitting through which we develop compassionate awareness of the intrinsic spiritual worth of our lives, and the lives of all beings.

THE PURPOSE OF THE MONASTERY

Most people who come here have never been to a Buddhist monastery before and have no idea what to expect. In Buddhism, there are two basic ways to go about one's training: as a monk or as a committed lay person. The monastery provides a place for those who wish to follow the intense spiritual training of a monk in response to a deep longing to find the Buddha Nature. As the monk's training deepens, it can become a beacon of faith and hope for others.

Those who cannot enter a monastery because of their social responsibilities, but who are nonetheless sincere in their purpose, can benefit greatly from taking part in the intensive contemplative life of the monastery; and they can also learn how to establish, maintain, and deepen their practice at home. The monastic Sangha (Order) provides a spiritual anchor, and in turn the lay Sangha provides the physical necessities for the monastery. Both ways of training are necessary, and both when properly done express fully the One Truth of Buddhism.

* * *

THROSSEL HOLE PRIORY'S SPIRITUAL ROOTS

REV. MASTER JIYU-KENNETT

Rev. Master Jiyu-Kennett is the Abbess and Spiritual Director of Shasta Abbey, the parent monastery of Throssel Hole Priory. Born in England in 1924, Rev. Master Kennett became a Buddhist in the Theravadin tradition. She was later introduced to Rinzai Zen by D. T. Suzuki in London. In 1962, Rev. Master Kennett was ordained in the Chinese Rinzai tradition in Malacca, Malaysia. She then went on to Japan to study Sōtō Zen at Dai Hon Zan Sōjiji, one of the two head temples of the Sōtō school in Japan, where she became the personal disciple of the Chief Abbot, the Very Reverend Keidō Chisan Kōhō Zenji. Rev. Master Kennett later received the Dharma Transmission from Kōhō Zenji, and after careful training she was certified by her Master as a Rōshi (Zen Master) and granted a sanzen license in 1968.

Following the death of Kōhō Zenji, Rev. Master Kennett, accompanied by two disciples, went to San Francisco where the Zen Mission Society was formed as the logical extension



of her work as Foreign Guestmaster at Sōjiji. In November 1970, Shasta Abbey was founded in Mount Shasta, California. Since settling in America, Rev. Master Kennett has founded Zen temples and meditation groups throughout the U.S.A., Canada, and Britain, and has written several books (see enclosed booklist for details).

SŌTŌ ZEN

Buddhism originated in India 2,500 years ago with the teachings of Shakyamuni Buddha. It spread to many different countries, changing its form as it went, but remaining true to the original spirit. Zen became a separate school of Buddhism in 6th century China when the monk Bodhidharma arrived from India. Bodhidharma stressed that the emphasis in Buddhist life should be on the meditation practice taught by the Buddha. The word for meditation in Sanskrit is *Dhyana* (pronounced as *gyana*) which the Chinese pronounce *Chan*. When Chan Buddhism arrived in Japan, the name was pronounced *Zen*.

Sōzan and Tōzan (Japanese pronunciation) were two great followers of Bodhidharma's teaching. These monks emphasised a direct, personal, and intuitive understanding of Buddhism, and that meditation without any added frills is the way to this understanding. One great Zen school was named after them by combining their names to form the word *Sōtō*. *Sōtō* Zen was brought to Japan in the 13th century by the great monk Dōgen and is the second largest school of Buddhism in Japan today.

Because *Sōtō* Zen means understanding Buddhism through quiet meditation, we chose to add the name *Order of Buddhist Contemplatives* to the name *Sōtō* Zen because it explains very simply in English what it is we do. The Order of Buddhist Contemplatives (OBC) of the *Sōtō* Zen Church was established by and for Western followers of *Sōtō* Zen. We are independent of any political connection with the *Sōtō* Zen Church of Japan or its representatives in Western countries, but as our Church grew directly from the work Rev. Master Jiyu-Kennett did with the Foreign Guest Department of Dai Hon Zan Sōjiji in Japan, we have very close spiritual bonds, and maintain cordial contact with our brother and sister monks in Japan. We are not separate from the *Sōtō* Zen Church of Japan, nor are we a new school of Buddhism; however we do wish to allow *Sōtō* Zen to develop an appropriate cultural expression in Europe and America.

LAY TRAINING PROGRAMME

The following programmes are designed to meet the needs of people in many different situations. If none of these programmes seem right for you, please write to the Guest-master who will be pleased to discuss other possibilities.

INTRODUCTORY WEEKEND RETREATS

The best way to learn about Zen training is to attend an introductory retreat. During the retreat, thorough instruction is given in Zen meditation and its application to every aspect of daily life. Special emphasis is placed on giving lay students of Zen a solid basis for the practise of meditation at home. Retreat guests follow the daily monastic schedule which includes work periods, morning and evening service, meditation, and formal meals. Several classes are scheduled during the retreat in order to acquaint beginners with the teachings of Buddhism and allow discussion arising from their experience of training. Since the teachings of Buddhism arise naturally from meditation, these classes can also help students to see more clearly how Zen training can transform one's daily life. Private spiritual counselling (*sanzen*) is available on request.

WEEKEND AND LONG WEEKEND RETREATS

These retreats are for those who have already attended an introductory retreat and who wish to deepen their meditation practice; they sometimes involve more periods of formal meditation than do introductory retreats and the classes cover a wider range of spiritual experience. Many of our weekend retreats are scheduled to coincide with traditional Buddhist festivals, and special ceremonies are held to express gratitude for the kindness of the Buddhas and Ancestors who have handed down the Buddha's teaching to the present day. So that their practice as a group may be strengthened, members of meditation groups associated with the monastery are most welcome to attend these retreats together.

SESSHINS

Four week-long intensive retreats are held each year at the monastery. These *sesshins* are an opportunity to put all of one's effort into meditation without distraction. *Sesshin* means *to search the heart*; therefore, these retreats are a

time for cleansing oneself within the all-acceptance and the stillness of meditation. It is necessary to have attended an introductory retreat before applying to come to a sesshin. Also, because of the intensity of these retreats, more personal consideration is given to each application so that all who attend are well-prepared, and will benefit as much as possible.

JŪKAI SESSHIN

Jūkai is the most joyful and solemn sesshin of the Buddhist year. During this week of meditation and ceremonies, a person may receive or reaffirm their commitment to the Buddhist Precepts. If they have not already done so, those who attend *Jūkai* also take Lay Ordination; this is to formally enter the Buddhist Sangha. Other beautiful ceremonies express aspects of the commitment needed to progress in the practice of meditation, and to come to know the Buddha within our own hearts.

SUMMER SESSHIN

This sesshin is scheduled at a time when as many people as possible will be able to come. It is an ideal sesshin to come to if you have not been to one before.

SEGAKI SESSHIN

The culmination of this sesshin is the ceremony of *Segaki* (feeding of the hungry ghosts). This ceremony is an opportunity to embrace our past mistakes within the stillness and acceptance of meditation; it is also a time to remember the dead and offer them the merit of our training. The deeper meanings of this important Buddhist ceremony are discussed in the classes during the retreat.

RŌHATSU SESSHIN

The festival of the Buddha's enlightenment is celebrated at the winter *Rōhatsu* sesshin. Just as Shakyamuni Buddha's spiritual understanding blossomed as he sat beneath the Bodhi tree, so we can experience the same Truth in our lives today, by diligently following the path of meditation which he passed on to his disciples.

* * *

RESIDENT LAY TRAINING PROGRAMME

Lay students of Zen who would like to train at the monastery for extended periods are invited to join the resident lay training programme. Stays from one or two days to several months can be arranged. The resident programme is particularly helpful in deepening one's practice and enabling one to carry that practice back into the world. The programme is also designed to help those who have reached a point of major change in their lives, and who feel the need to deepen training in order to make the right choices.

If you have not been to the Priory before, we ask that you first attend an introductory retreat, or arrange your stay to begin with an introductory retreat.

* * *

DAY VISITS

The Priory is open most days between 11.00 am and 3.00 pm for brief visits and tours. Please phone or write beforehand to make an appointment. Arrangements can also be made so that Zen students who live nearby can regularly attend meditation periods and other activities.

* * *

<u>Friday</u>	5.30 pm	Introduction/mealtime ceremonial
	6.00	Supper
	7.00	Meditation instruction
	8.00	Meditation & Zendō etiquette
	9.00	Tea
	9.50	Lights out

<u>Saturday</u>	6.00	Rising
	6.20	Meditation
	6.50	Morning service
	7.50	Temple clean-up
	8.20	Breakfast
	9.00	Silent reading period
	9.30	Work
	11.15	Class
	12.15	Meditation
	1.00	Lunch
	1.35	Rest & Kitchen clean-up
	2.30	Work
	4.15	Tea & class
	5.15	Meditation
	6.00	Supper
	6.30	Rest & Kitchen clean-up
	7.30	Meditation & walking meditation
	8.00	Evening service & meditation
	8.40	Vespers
	9.00	Tea
	9.50	Lights out

Sunday Same as Saturday until after lunch when the retreat ends. Guests are welcome to stay until Monday morning at no extra cost.

The usual daily schedule at the monastery is similar to the above except there is sometimes less sitting and more working meditation. There are also fewer classes/discussion periods. The rising time varies depending on the time of year. Every fifth day is set aside for rest, light work, bathing and personal business such as mending clothes and writing letters. The daily schedule is more relaxed on these days.

SCHEDULE FOR 1984

INTRODUCTORY WEEKEND RETREATS

Everyone must arrive by 5.00 pm so that the retreat can begin promptly at 5.30 with the first class.

January 13-15

February 3-5

March 2-4

April 6-8

May 18-20

June 22-24

July 6-8

August 10-12

September 7-9

October 19-21

November 16-18

WEEKEND RETREATS

January 27-29

February 17-19 Nehan

March 23-25 Ohigan

June 1-3 Keizan Day

September 21-23

October 5-7 Bodhidharma Day

LONG WEEKEND RETREATS (Friday afternoon to Tuesday lunchtime)

December 30-January 3 New Year's retreat

May 4-8 Wesak

August 24-28 Dōgen Day

Weekend retreats that coincide with traditional Buddhist festivals are indicated accordingly. All the above retreats begin Friday afternoon and end after lunch on either Sunday or Tuesday. Before coming to an introductory retreat, read this brochure carefully and please arrive early.

SESSHINS

Jūkai April 16-23

Summer sesshin July 21-28

Segaki October 27-November 3

Rōhatsu December 2-9

CLOSED PERIODS

Please note that the Priory will be closed to visitors at the following times:

December 24-29 (1983)

April 24-26

August 29-September 6

December 24-29

* * *

ERRATA

OHIGAN March 23-25

WESAK May 4-8

CLOSED Aug 31-Sept 6

NUARY

mon sat sun

	2	3	4	5	6	7	8
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30	31						

IR

WR

FEBRU

mon tue wed thu fri sat

		1	2	3	
	7	8	9	10	
13	14	15	16	17	
20	21	22	23	24	
27	28	29			

IF

NEH

MARCH

			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

IR

OHIGAN

A

2	3	4	5	6		
9	10	11	12	13		
16	17	18	19	20		
23	24	25	26	27		
30						

IR

JUKAI

CLOSED

MAY

	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

WESAK

IR

J

				1	
4	5	6	7	8	
11	12	13	14	15	
18	19	20	21	22	
25	26	27	28	29	

DENI

IF

1984 CALENDAR

JULY

mon tue wed thu fri sat sun

						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	SUMMER SESSHIN				29
30	31					

AUGUST

mon tue wed thu fri sat sun

		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

SEPTEMBER

						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

OCTOBER

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

NOVEMBER

		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		
31						

DECEMBER

						1	2
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

FEES.

The monastery is supported in part by fees charged for room and board. We have tried to keep our fees as low as possible so that all who sincerely wish to practise Zen meditation can afford to come. Deposits are required and should be included with the application. Deposits are refundable until one week before the intended retreat, after which the first £5 of the deposit will be deducted. Please note that all payments must be in pounds sterling.

	Fee	Deposit
Introductory/Weekend retreats.....	£17	£8
(A discount of £1 per person is given when a group of three or more people apply and come together for a weekend retreat.)		
Long weekend retreat.....	£22.50	£8
Sesshins.....	£30	£15
Jūkai sesshin.....	£35	£15

Residential Training Rates

1 night.....	£ 5.75	2 weeks.....	£45.50
2 nights.....	£10.50	3 weeks.....	£58.00
1 week.....	£29.00	1 month.....	£ 2.30 per

(Months which include a sesshin cost an additional £5.00, Jūkai an extra £10.00)

The minimum deposit for residential stays is one half of the total fee, up to a maximum of £35.00.

HOW TO APPLY

The enclosed application form *must* be sent in by all who wish to come to the Priory for the first time. This information is strictly confidential. We should receive all applications two weeks before your intended visit to give the Guestmaster time to reply by mail.

* * *

WHAT TO BRING

Please bring clothing, bedding, and personal necessities such as toilet articles; limit personal belongings to one suitcase or bag, plus bedding.

You will need the following whether you come for only a night or two or longer: clothes suitable for outdoor work such as gardening (work gloves and waterproof outerwear are also recommended); warm, waterproof footwear; plain slippers for indoors; a good jacket or coat; a warm hat and gloves; toilet articles and towel; two or more pairs of socks, including at least one pair which are white, grey, or black to be worn in the meditation hall; a nightgown or pyjamas. We strongly recommend that visitors bring long underwear as warm clothing is a necessity. Please bring a good sleeping bag or several warm blankets for the monastery buildings are only minimally heated at night.

People joining the resident lay training programme should bring sufficient toilet articles, writing paper, stamps etc. to last the whole period of their visit. Anyone staying more than three nights must have a set of sheets or sleeping-bag liner which can be washed regularly.

Please also bring clothing which is suitable for formal meditation. Such clothing must be clean, loose-fitting, and subdued in colour and pattern. Examples of acceptable wear are full-length skirts, kaftan-type robes, and very loose-fitting, full-length trousers. We strongly recommend that regular visitors get a meditation suit as described in the enclosed pamphlet. Only black, white, or grey socks may be worn in the meditation hall.

We ask lay guests not to bring reading material other than Rev. Master Jiyu-Kennett's books and books on the recommended reading list for lay trainees. Before attending your first retreat at the Priory, it is helpful to read the *Zen Meditation* booklet — please see the enclosed booklist for details.

* * *

HOW TO GET HERE

Train and bus services to Hexham, the nearest large town, are frequent. The schedules below give information on the most convenient means of local public transport. We request that people visiting the monastery come all the way by their own or public transport. When this is not possible we might be able to pick up guests within a radius of 10 miles (from 9.30 am to 5.30 pm), but we will ask payment for petrol expenses. We advise people not to try walking from surrounding villages, especially in winter.

From NEWCASTLE:

<u>MODE</u>	<u>DEPARTS FROM</u>
1. (Schooldays only)	
United Bus 602	Marlborough Cresc. Bus Station
United Bus 689	Hexham Bus Station
Wright Bros. Bus 989	Allendale <u>School</u> (school bus)
2. Newcastle-Carlisle Train	Newcastle BR Station
United Bus 688	Hexham Bus Station
Allendale Taxi (Mrs Baynes)	Phone: Allendale 269

From CARLISLE:

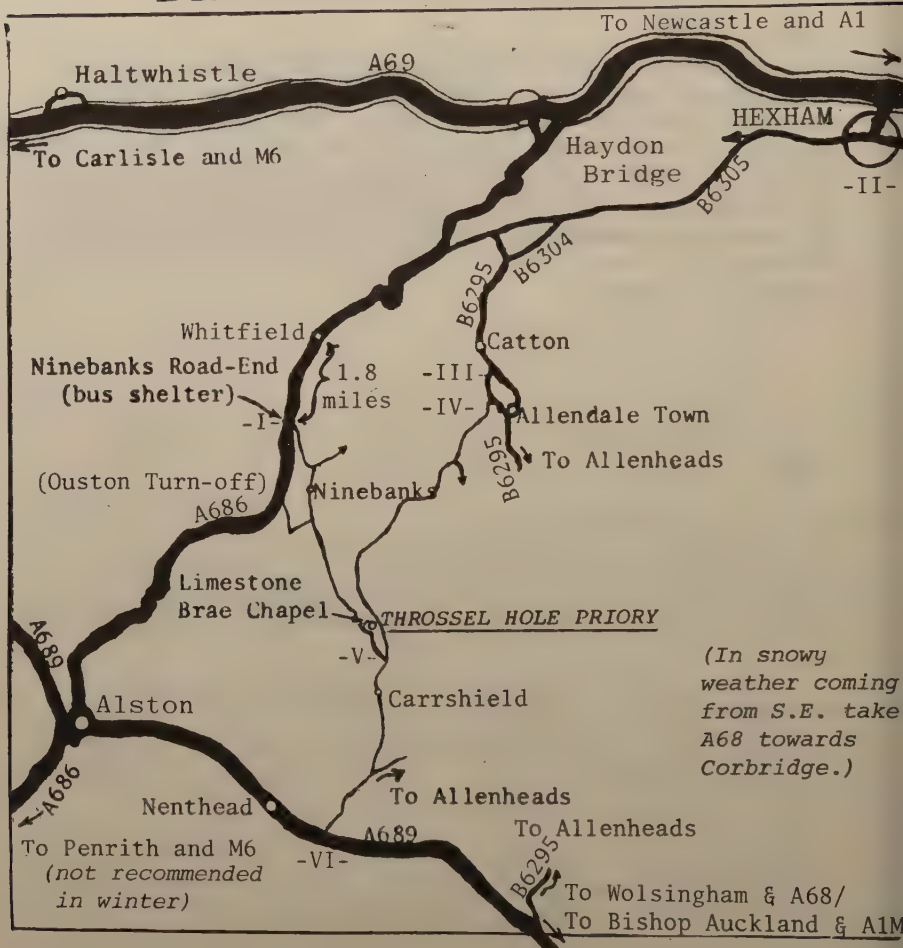
1. (Schooldays only)	
Carlisle-Newcastle Train	Carlisle BR Station
United Bus 689	Hexham Bus Station
Wright Bros. Bus 989	Allendale <u>School</u> (school bus)
2. Carlisle-Newcastle Train	Carlisle BR Station
United Bus 689	Hexham Bus Station
Allendale Taxi (Mrs Baynes)	Phone: Allendale 269

If the following times are not convenient for your schedule, please contact Throssel Hole Priory, telephone: Whitfield (049 85) 204, for further information on how to get here. Please make such calls, unless they involve an emergency, between the hours 9.30 am and 5.30 pm. We also try to arrange lifts among people coming to the Priory on the same day, whenever possible. The schedules listed below should be read from left to right, and each line goes across both pages.

<u>TIME</u>	<u>ARRIVES AT</u>	<u>TIME</u>
13.10 M-Sat	Hexham Bus Station	14.17
14.20 M-Sat	Allendale <u>Market Place</u>	14.48
15.30	Throssel Hole Priory	16.10
14.45 M-Sat	Hexham BR Station	15.28
15.45 M-Sat	Allendale Market Place	16.26
	(Fare to Priory - £4.00)	

12.39 M-Sat	Hexham BR Station	13.47
14.20 M-Sat	Allendale <u>Market Place</u>	14.48
15.30	Throssel Hole Priory	16.10
14.42 M-Sat	Hexham BR Station	15.48
17.10 M-Sat	Allendale Market Place	17.38
	(Fare to Priory - £4.00)	

DRIVING TO THE PRIORY



AT: TAKE ROAD POSTED:

DISTANCE:

I Ninebanks 1½, ... Limestone Brae

I-Priory=3.9 miles

II Alston 18, Allendale 10½

II-III=9.2 miles

III Carrshield 7, Nenthead 11

III-IV=0.7 miles

IV Carrshield 6, Nenthead 10

IV-V=6.2 miles

V Ninebanks 4,...Limestone Brae

V-Priory=1.1 miles

V1 Coal Cleugh, Carrshield.

$$VI-V=3.8 \text{ miles}$$

For road conditions between Penrith and Alston-Nenthead call Penrith (0768)64411, Control Room.

For our local road conditions call Hexham (0434)604111.

MONASTERY RULES

The following guidelines for behaviour are intended to help guests and trainees in their efforts to meditate by minimising distractions and promoting harmony within the community. Please read these rules carefully as they embody the spirit of positivity and consideration for others which is essential for Zen training.

1. Much of Buddhist teaching is involved with the activities of daily life, so everyone is asked to take part in all scheduled events. It is understood that some people will not be able to manage this because of poor health or age. We will do everything possible to accommodate every sincere trainee. If necessary, consult the Guestmaster about your situation.
2. Please refrain from all religious practices other than Zen training while at the monastery.
3. Please dress in a respectful manner. Do not wear makeup or perfumed cosmetics. For safety, shoes should be worn outdoors.
4. Observe complete silence before meditation in the morning and after tea in the evening. There should be no unnecessary talking during work and other activities. Social conversation during retreats is limited to scheduled community teas. Please do not talk in the meditation hall.
5. Do not bring the following items with you: tobacco, drugs, alcohol, musical instruments, radios, pets, plants, or books other than those available from the Priory. You may write to the Guestmaster if you have questions about whether to bring a specific book or other item to the Priory.
6. Except in an emergency, please do not leave the monastery grounds during your stay. (During longer stays, trainees may take walks off the property on rest days with previous permission.)
7. Meals are usually eaten in silence. Meals at the Priory are vegetarian (including eggs and dairy products).
8. Please do not rise before the wake-up bell has rung, unless you have special permission from the Guestmaster to do so, or need to use the lavatory. All trainees must be in bed by lights out time in the evening.
9. The monastery is not an appropriate place to engage in flirtation or seek sexual relationships.
10. Please treat the buildings, grounds and monastic property with care and respect.
11. Follow carefully the advice of the priests at all times. Anyone who deliberately breaks a rule, or is generally inconsiderate of others will be asked to leave.

HEALTH

We ask that guests postpone their visit if they have, or have been in close contact with anyone who has, an infectious illness of any kind within one week of their intended visit. (INCLUDES COLDS AND FLU). This is very important for the good health of the community. We will be glad to arrange an alternative time to visit. If you have questions about the possible infectiousness of the illness, please phone us or consult your doctor.

COUNSELLING & SPECIAL CEREMONIES

The senior priests of Throssel Hole Priory provide spiritual counselling (*sanzen*) either at the monastery or by letter or phone. *Sanzen* communications are confidential. Please call the Priory between 9.30 am and 5.30 pm, or 6.30 and 7.30 pm. In cases of emergency, priests are available at any time.

Priests of Throssel Hole Priory perform wedding ceremonies, children's naming ceremonies and funeral and memorial services. A donation is appreciated for such ceremonies; these donations go into our Scholarship Fund for monks. Many traditional Buddhist festivals are also celebrated at the Priory. Our members and friends are welcome at these celebrations and whenever possible they are scheduled to coincide with retreats.

MONASTIC TRAINING

Both men and women who sincerely wish to follow the Buddhist Dharma and devote their lives to this end may receive ordination at Throssel Hole Priory. All prospective monks (we use the word for both men and women) must first spend at least three months as a resident before he or she can be considered for monastic training. The next step towards ordination is to spend a period of six months to three years as a postulant, after which ordination may take place. The time spent as a postulant gives first-hand experience of the monastic life before ordination is taken. Postulants and new monks are expected to support themselves and contribute towards their upkeep for the first few years of training at the monastery.

* * *

LAY MINISTRY PROGRAMME

Members of our congregation who have taken part in a Jūkai sesshin and formally received the Buddhist Precepts in the ceremony of Lay Ordination, and have demonstrated a firm commitment to continue training, are eligible to apply for the Lay Ministry programme.

Certification as a Lay Minister of the Order of Buddhist Contemplatives qualifies a person to instruct beginners in formal meditation practice, help priests in leading retreats, and fulfil other responsibilities requiring considerable experience and progress in meditation. Lay Ministers return to the monastery at regular intervals to reinforce their training. The Lay Ministry programme recognises the ability of serious lay trainees to train in the world with the same attitude with which training is done in a monastery. For more details of the requirements, please write to the Abbot.

* * *

MEDITATION GROUPS AND OTHER OUTSIDE RETREATS

There are a number of meditation groups throughout the country who look to Throssel Hole Priory for spiritual support and guidance. Whenever possible, those attending these groups should first receive instruction in Zen meditation from one of our priests or Lay Ministers, ideally during a weekend retreat. The Guestmaster will be pleased to let you know whether there is a group in your area.

Priests from Throssel Hole Priory also lead retreats throughout the United Kingdom and Europe which are sponsored by these meditation groups, and occasionally by others. We will be pleased to consider requests for retreats or speaking engagements from groups who are prepared to pay travelling expenses, and make a donation towards the running costs of the monastery.

* * *

THE JOURNAL OF THROSSEL HOLE PRIORY

The Journal of Throssel Hole Priory is published as a service to all those who are interested in the practice of Buddhism. Through the Journal, the Priory's members and friends can share their understanding and experience of Zen training. The Journal is published quarterly, and contains articles by both monks and lay students. The great majority of the articles arise from personal experience and can be of considerable help to anyone who seeks to practise Zen meditation. A section of the Journal is devoted to Priory news and keeps friends up-to-date on activities at the monastery. One year's subscription costs £4.75. (If you wish to subscribe, please use the order form in the enclosed booklist.)

* * *

YOUR SUPPORT IS NEEDED

Throssel Hole Priory is a charitable trust registered in Great Britain (No. 506094). Donations and fees from the lay training programmes provide most of the Priory's income. The Priory is dependent on donations in order to continue and to grow. At present, we have eight monks in residence and several people wishing to become postulants. Our accommodation is very limited and we have an urgent need for new buildings. If you wish to contribute towards our Building Fund, you will be helping to complete our new meditation hall; and thus provide extra living space for both lay people and monks.

To provide for the material needs of the monks we have a Scholarship Fund. Donations to this fund not only help to support the present monastic population, but also enable it to grow — and thus encouraging Sōtō Zen to flourish in this country.

With the help of our members and friends, Throssel Hole Priory will continue to offer the training of the Buddhas and Ancestors to anyone who truly seeks the Buddha's Way. For further information about these funds, and details of covenants, please write to the Treasurer.

* * *



THE SHIP AND THREE DRUMS is the emblem of the Order of Buddhist Contemplatives of the Sōtō Zen Church. It is based on the Chinese character *shin* meaning *Heart/Mind* or *Buddha Nature*. The three drums of Buddha, Dharma, and Sangha resound through Buddhist training calling to all beings; and the great ship of Mahayana Buddhism carries them all to the other shore of enlightenment.

THROSSEL HOLE PRIORY

Trustees: Rev. Master Jiyu-Kennett, O.B.C.
Rev. Master Jishō Perry, O.B.C.
Rev. Master Daishin Morgan, O.B.C.
Abbot: Rev. Master Daishin Morgan, O.B.C.

THROSSSEL HOLE PRIORY
Carrshield
HEXHAM
Northumberland
NE47 8AL
Phone 04985 204
(Please call between 9.30 a.m. - 7.30 p.m.)

PRINTED
PAPERS

Graduate Theological Union
Library
Serials Dept
2400 Ridge Road
Berkeley, CA 94709
U. S. A.

